

# The Baptist Record

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## Advisory group proposes national men's fellowship

By Al Shackelford

MEMPHIS, Tenn. (BP)—A national Fellowship of Baptist Men, rejected by the Southern Baptist Brotherhood Commission last year, will be proposed in modified form at the commission's April 22-24 meeting.

The new proposal was hammered out during a meeting of a special advisory committee, authorized last fall

during the commission meeting which rejected the previous proposal.

The committee, composed of commission trustees and staff members, state Brotherhood directors and concerned laymen, will recommend objectives and a method of implementation.

The proposed objectives are "promoting witnessing and mission in-

volvement among Southern Baptist men; helping churches involve more men in witnessing and missions; working with Southern Baptist Convention agencies and state organizations in involving more men in witnessing and missions; and encouraging greater financial support in witnessing and missions by men through the Cooperative Program and other Southern Baptist channels."

The recommendation also proposes a 15-member committee to work with commission trustees, staff and state staff members to establish the fellowship. The committee will be made up exclusively of laypersons, none of whom will be a trustee, staffer or state staff member.

The proposed fellowship grew out of a January 1979 meeting of concerned laymen in Florida. The next month, C. E. Price of Pittsburgh, Pa., appeared before the SBC Executive Committee to tell of his concern for involving laymen more directly in Bold Mission Thrust.

Favorable response by the Executive Committee and the Brotherhood Commission led to a consultation in the fall of 1980, in which the fellowship was proposed. Another consultation in January 1981 framed a charter for a fellowship which would be affiliated with the commission. However, in its Fall 1981 meeting, the commission declined to approve the charter, report-

edly because it assumed the creation of state fellowships which would parallel the current commission structure.

The actions were included in a report represented at the February 1982 meeting of the Executive Committee. After a long discussion, the Executive Committee approved a recommendation calling on the Brotherhood Commission to "continue to search for appropriate ways to increase lay involvement in Bold Mission Thrust and report a plan of action to the Executive Committee" at its next meeting in June in New Orleans.

Don Gent, a hospital administrator from Evansville, Ind., and the member of the Executive Committee who made the motion calling for the report, participated in the Memphis meeting, and said the commission "is under a mandate and if there is not a plan of action we will ask the Executive Committee to do something else."

James H. Smith, executive director of the commission, says the action is not a "mandate" since the Executive Committee does not have authority to issue instructions to other SBC agencies. Smith said the commission is "under no mandate" to report to the Executive Committee, but it "welcomes the opportunity" to present it in New Orleans.

(Shackelford edits the Tennessee Baptist and Reflector.)

## Group sees churches where none now exist

By Tim Nicholas

"The average Christian can drive by a church—I don't mean a building—and not see it."

This comment came from Marvin Lee, director of missions for Pearl River County Baptist Association. Lee had just been a part of a group that had driven by a number of "churches" that aren't yet organized.

The association a couple of weeks ago, held a "Probe," which is a project where local Baptists determine tentatively where churches should go, and begin negotiating the beginning of Baptist work in those areas.

Jack Redford of the Home Mission Board led the group in the Probe. Redford directs the Church Extension Division of the HMB.

The probes included Lee, Redford, Ken Rhodes who is associational program director, John Hilbun, chairman of the associational missions committee and pastor of New Palestine Baptist Church, Ansel Smith who is director for Baptist Men, plus Fred Moseley, special worker in Mississippi for church planting.

Lee admitted that there were more people in the associational area

(which includes the northern part of Hancock County) than he had thought. "The possibility of mission work here is almost as great as what they commonly refer to as the unchurched mission field," said Lee.

The area is becoming a resort and



Jack Redford

bedroom community for people from New Orleans (only an hour and 15 minutes away) and from the Mississippi Gulf Coast. People who work for NASA and other major industry are moving in.

The group noted that there is no Southern Baptist church between Poplarville and Wiggins.

They visited White Cypress Lakes, an area where 597 homesites are staked off with 40 percent already sold. The association has made an offer to the developers there for about four acres on which to build a church.

The Silver Run resort area, they discovered, is also a bedroom community.

(Continued on page 3)

## State choirs to perform at world's fair

Three choirs from Baptist churches in Mississippi have been chosen to perform at the Baptist pavilion at the 1982 World's Fair which will open at Knoxville, Tenn., in May.

The Mississippi choirs were among 145 choirs chosen from 247 Baptist choirs of 16 states who auditioned through cassette tapes. On its scheduled day, each musical group will deliver two 20-minute performances at the centrally-located Baptist pavilion.

June 8—First Baptist Church, Oxford, Miss.

Aug. 7—Woodville Heights Baptist Church, Jackson, Miss., Raymond Ball, director.

Oct. 18—Mississippi College Choir, Clinton, Miss., Jack Lyall, director.

## Baptist takes 25-year lease at Booneville

Baptist Memorial Hospital, Memphis, has exercised its option to lease the 136-bed Northeast Mississippi Hospital in Booneville and announced a \$5.1 million renovation program.

The lease is for 25 years with an option on two additional 25-year leases when the present one expires.

The board of trustees of the Booneville hospital, the Booneville Board of Mayor and Aldermen, and the Prentiss County Board of Supervisors unanimously approved the agreement.

The lease calls for Baptist Memorial to manage and continue the operation of the hospital and pay operating expenses.

As rent for the leased premises BMH also will pay the notes of two general obligation bonds issued by the city and county.

New name of the facility is Baptist Memorial Hospital-Booneville, John Tompkins, administrator, said.

The renovation project calls for replacing two wings of the hospital with a new two-story patient wing. Construction is expected to start in April, pending approval of the Mississippi Health Care Commission.

Baptist Memorial also has affiliate hospitals at Ripley and Covington, Tenn., and Corning, Ark.

## Study shows legislation reflects religious views

By George W. Cornell  
AP Religion Writer

NEW YORK (EP)—A widespread notion has developed in this country, expounded by social scientists and pundits, that religious beliefs and political decisions are separate spheres in America and should be kept that way. But a new study shows that they are clearly and closely connected. Overwhelming evidence of that link was brought out in a pioneering research project examining in detail the religious convictions of U.S. Congress members in comparison with their stands on various political issues.

The two are "strongly connected," reports psychologist Peter Benson, who headed the project. "This is new knowledge and it calls into question the theories political scientists hold about which factors influence the formation of national legislation and policies." The findings shatter common assumptions, resulting from

latter-day elaborations of the church-state separation principle and echoed in textbooks and sometimes court briefs, that religious motivation must not be reflected in laws or public policies.

But the researchers found that such values are so closely related to voting positions of U.S. Congress members that by knowing just half their religious profile "we could predict fairly accurately" their positions on legislation. The study involved extensive interviews covering 50 questions with a cross-section of the U.S. Congress—67 House members and 13 senators exploring their religious beliefs and their positions on eight key legislative issues.

"We found that religious beliefs and values are strongly related to voting behavior in each of the eight legislative areas, ranging from military expenditure to civil liberties," Benson reports in Psychology Today.

## Coup suppressed in Surinam; church services not affected

PARAMARIBO, Surinam (BP)—Church doors were open and life was returning to normal in Surinam after the military government suppressed an attempted coup March 11-12.

Southern Baptist missionary Martha Lewis reported by telephone March 15 that Sunday worship services were held, radio stations resumed broadcasting, schools and businesses were open and a curfew had been relaxed.

Rebel leader Sgt. Maj. Wilfred Hawker—freed from jail when rebels initiated the coup attempt and stormed army barracks in Paramaribo—was executed at dawn March 13 as Lt. Col. Desi Bouterse, the nation's leader, stabilized his control. Although government and rebel forces exchanged gunfire during two days of skirmishes, missionaries did not feel overly alarmed or personally threatened, according to Mrs. Lewis.

## Filling sandbags

## Relief volunteers help inundated Fort Wayne

FORT WAYNE, Ind. (BP)—Southern Baptists began moving manpower and other aid into Fort Wayne March 19 after flood waters drove thousands from their homes.

According to news reports, the city's three major rivers crested at near record levels, threatening already water-soaked dikes which protect the city from flooding.

The Tennessee Baptist Convention disaster relief unit arrived at the Allen County Memorial Coliseum early Friday, and began feeding volunteer workers who were filling sandbags, to use in fighting the floodwaters.

In addition to the Tennessee unit, Baptists were at work across the city.

Several of the Southern Baptist churches opened their doors to house those made homeless by the floodwaters.

Jo Ann Cook, wife of Jeff Cook, director of missions for the Northeast Baptist Association, said the pastors of the five Southern Baptist churches in Fort Wayne were meeting Friday to coordinate relief efforts. In addition, staff members of the State Convention of Baptists in Indiana were on hand to assess the situation and to determine the needs.

Also, disaster relief coordinators in Memphis—at the Brotherhood Commission—and in Atlanta—at the Home Mission Board—were standing by to provide assistance.

## 28 families

## Hensley leads family life retreat in South America

Clark Hensley, of Jackson, director of the Christian Action Commission, traveled to South America in mid-February to lead a family life conference in Paraguay. Twenty-eight Baptist pastors and their families and four missionary families gathered at Camp Campaneto for three days. "This was the first time the pastors and their families had ever had a retreat-type meeting together," he stated.

Hensley preached three times and lectured for six hours (Bible studies), all on "the family" as he had been requested to do.

From Asuncion, Hensley got to the camp by bus. "It is similar to Camp Garaywa as it was in the beginning," he said. "We met in an outdoor pavilion. There were men's and women's dorms. I was housed in a 12 x 12 room, with two single beds and cross ventilation from windows. A lodge type building, an open end dining hall, refreshment place, kitchen, swimming pool, volleyball court, and football field complete the facilities on an eleven-acre tract on the side of a hill. A few stayed in tents. One cottage is sometimes used as a honeymoon cottage by pastors and other Baptists." Expenses were small, he said, as a single woman, a Paraguay Baptist who teaches at the Baptist Theological Institute in Asuncion, donated most of the food for the group.

His interpreter was Dionisio S. Ortiz, pastor of First Baptist Church, Asuncion, and vice-director of the Baptist Theological Institute. Ortiz speaks excellent English. He studied at Southwestern Seminary and his wife Rosanne is a native of Pine Bluff, Ark.

### Sample questions

His purpose in the conference, Hensley pointed out, was not to talk about the woman's role or the man's role in the family, but to talk about relationships within families; life as it is lived today.

Samples of questions asked him:

Discuss adjustments to be made when the pastor is bi-vocational and/or the wife is working. (a much higher percentage of women work outside the home in Paraguay than here, he observed, and a good many of the pastors are bi-vocational. But three generations live together there more often than here, and when women work, the grandparents can care for the small children.)

How shall we treat the couples in our church who are, or who want to be, remarried? (There is no divorce allowed in Paraguay, so legally those remarried would be bigamists, even though they had secured divorces elsewhere, perhaps in Argentina.)

Dionisio Silva Armoa, president of the Paraguay Baptist Convention, presented Hensley with a hammock, possibly looking toward Hensley's retirement later this year.

Back in Asuncion, Hensley toured (Continued on page 3)



J. Clark Hensley, at left, teaches family life conference in an open pavilion in Paraguay.

## Tornado destroys church, puts relief vans to work

ADA, Okla. (BP)—Two Oklahoma Baptist disaster relief vehicles were on the scene the morning after tornadoes left 400 homeless in Ada, Okla., March 15.

Another in the series of spring tornadoes that swept Oklahoma destroyed Virginia Avenue Baptist Church in Bartlesville while 30 people huddled and prayed in a hallway.

In Ada, the tornado damaged 75 homes, including 50 trailers in a mobile home park, injured 35 people and killed one. Two self-contained units manned by volunteers from the Baptist General Convention of Oklahoma set up near the mobile home park and served 500 hot meals the next day.

The Virginia Avenue church sanctuary, valued at \$1 million, was a complete loss. The storm lifted the roof and blew down two walls. The storm also blew away the roof and all the windows of an adjacent three-story educational building. The church was insured for \$800,000.

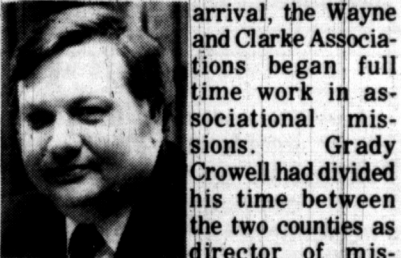
As the tornado approached, 30 people, including some area residents who had come to the church for shelter, huddled in a hallway near the library. The hallway acted as a vacuum tube when the windows went, and immediately filled with glass. But there were no injuries.

"We're going to take a negative experience and make a positive thing out

of it," said Virginia Avenue pastor Ralph Dershem. "We will definitely rebuild and continue to serve this community."

## Mackey is new Wayne DOM

Lynn O. Mackey has begun serving as director of missions for the Wayne County Baptist Association. With his



arrival, the Wayne and Clarke Associations began full time work in associational missions. Grady Crowell had divided his time between the two counties as director of missions. Now Crowell works full time with the Wayne County group, and Mackey is full time in Wayne County.

Mackey comes to Mississippi from the pastorate of Blue Lake Baptist Church, Chipley, Fla. where he served for the past two years.

From 1976-80, he was pastor of Southside Baptist Church, Gautier, Miss., where he was the first full time pastor. He served as pastor of First Baptist Church, Gilbert, Ariz., from (Continued on page 3)

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BENNETT HAROLD  
EXEC COMMITTEE  
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has brought  
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musician



# These students are 1982 BSU summer missionaries

(Listed are names, schools, and places of service.)

 JAMIE VERELL University Medical Ghana	 HUNTER HUFF Mississippi State Israel	 TIM GLAZE Mississippi College Singapore	 RHONDA STAMPS Mississippi College Spain	 MARY BROOKS Mississippi State Switzerland	 ANNE HARRINGTON Blue Mountain Thailand
 HOPE STARNES Delta State Alaska	 RICKY YOUNG Mississippi College Alaska	 KELLY LANE Gulf Coast Arizona	 RANDY STEPHENSON Blue Mountain Arizona	 BECKY DEWETT Mississippi College California	 GWEN WHITE Delta State California
 MARC WANKER Mississippi College California	 CARMEN WALTERS Jones Florida	 RAY DUPLESSIE Gulf Coast Georgia	 MARY CLAWSON William Carey Georgia	 PATTY WALL Ole Miss Hawaii	 TOM MILLER Mississippi State Hawaii
 DIANE DEARMAN Mississippi College Illinois	 JODI WILCOX Jones Indiana	 TOMMY PINSON Mississippi College Indiana	 BETH BARNETT Northwest Indiana	 JONI IGGLEHART Blue Mountain Kentucky	 JO ANN BARLOW University Medical Maryland
 RONALD MECKS Blue Mountain Maryland	 ROBERTA CLOWER William Carey Michigan	 VICKIE WORTHY Mississippi College Michigan	 JERRY EAST Jones Minn/Wisconsin	 RONNIE CHANEY Meridian Minn/Wisconsin	 HOPE HOLLY Mississippi Delta Mississippi
 RHONDA NABORS Northeast Mississippi	 DONNA WISE Gulf Coast Mississippi	 RENEE DUBOSE William Carey Mississippi	 BARBIE WINDSOR Delta State Mississippi	 STEVE WILKINSON Mississippi College Missouri	 ALAN BERRY Delta State Missouri
 VICKIE GRANTHAM William Carey Missouri	 BILLY MOREHEAD Delta State New England	 SANDY WALLIS Northwest New England	 KATHY BUCKLEY Mississippi College New Mexico	 BOBBY BLASS Southern New York	 DONNA PENDERGRASS Northwest New York
 DAVID TRELLES Mississippi State New York	 LAURA WINGTON Mississippi Delta New York	 TINA GORDON Mississippi Delta North Carolina	 SELENA BEDWELL Mississippi State Northern Plains	 JEANNETTE HERRING Mississippi State Northern Plains	 JAN JENKINS Jones Northern Plains
 JASON THORNTON Southern Northern Plains	 NANCY CLEMENT Ole Miss Northwest	 WALKER DOWNS Ole Miss Northwest	 FREDA MCCARTY Jones Ohio	 SANDY PHILLIPS Blue Mountain Ohio	 MARK FREDERICK Blue Mountain Pennsylvania
 ADRIAN MOFFETT Southern South Carolina	 JIM TWILBECK Clarke South Carolina	 LORI SMITH Mississippi College Utah/Idaho	 DARLENE HILL Hinds Virginia	 BILLY BOWIE Northwest Virginia	 ROBIN ENETTE Mississippi College Virginia
 TOM FERGUSON Southern Virginia	 CAROLYN JACKSON Southern Virginia	 JIM LILLO Mississippi Delta Virginia	 JANET McMURRAY University Medical Virginia	 DAVID BLACKMARR Northwest West Virginia	

## Volunteers, Filipinos elated; 13,544 decisions in crusades

MANILA, Philippines (BP)—Thousands of Filipinos accepted Christ as savior during two partnership crusades in January and February.

Reports, still lacking totals from at least 10 churches, indicate 13,544 people made professions of faith, 1,078 were baptized and 242 indicated a desire to enter full time Christian ministry.

The crusades were the first sponsored fully by the Southern Baptist Foreign Mission Board since it assumed partnership evangelism from the World Evangelism Foundation Jan. 1.

The first crusade, held Jan. 24-31 in three Baptist associations on the island of Luzon, drew 171 Southern Baptists from the United States who paid their own way to participate. Another 179 came from the second crusade in the metro Manila area Feb. 21-28. A total of 71 Filipino Baptist churches participated in the two crusades.

Decisions to follow Christ as personal savior are recorded only after individuals have signed decision cards also bearing the name of the person who witnessed to them, said missionary Jim Slack. "We don't count raised hands and give those figures as professions of faith."

The results were impressive to one Southern Baptist pastor, who said he has witnessed little response in five years in his home church. He reported he was overwhelmed by more than 500 professions of faith during his week in the Philippines.

For years Southern Baptist missionaries in the Philippines have said the country is a ready field for witness. "You won't find a people more responsive to the gospel than you will find here," Missionary Bill Tisdale told crusade participants.

To reach the people, Southern Baptists and Filipino Baptists paired up. Every morning and afternoon they went out into areas around their assigned churches to witness, encourage and invite people to evening services. Every evening the American pastor preaching in the local church brought an evangelistic message and called for decisions. Toward the end of the week a baptismal service was held.

In doing so, they penetrated virtually every level of Filipino society.

Partners worked in fishing villages along the coast and farming communities in the mountains, among the affluent of metro Manila and the poor packed into its slums. One team spent a week among the prisoners at the national prison in Muntinlupa where

1,000 reported they believed and several worked among the cardboard and plywood hovels of squatters migrating to the cities from the provinces in search of a better life.

"The churches of the Luzon Baptist Convention are ecstatic about what has happened," said Bob Nash, chairman of the Philippines Baptist Mission. "The crusades have put church growth here years ahead of what it would have been without them."

In planning for the crusades, Filipino Baptists asked God for 30,000 professions of faith and 10,000 baptisms during the year. To reach those goals will require extensive follow-up efforts on their part.

"Now our work begins," said Henry Cabalang, pastor of University Baptist Church in Manila and chairman of the crusades' steering committee. "Now we have to disciple these people and help them become part of our churches."

Though the American volunteers will not be able to see the full results of their efforts, they already are seeing some results in themselves.

"There is not a one of us from our city who could have afforded to come here on our own," said Carol Ann Yarbber of Mesquite, Texas. "When you see the seven of us, think of the 500 who supported us financially and helped us to come. Somehow, we've got to share with them what we learned about leading others to Jesus."

### Youth ministers to meet in Nashville, April 19-23

Youth Ministry National Conference, II, is set for April 19-23 in Nashville.

Features will include a premiere of a new youth musical at the Grand Ole Opry House; Calvin Miller, author and pastor; and choice of six out of 60 special interest conferences.

For registration information, contact Robin Nichols, youth consultant, Mississippi Baptist Convention Board, Box 530, Jackson, Miss. 39205.



### Blue Mountain College's Jubilation

Jack Bennett, pastor of Glendale Baptist Church, Corinth, teaches a seminar during Blue Mountain College's Jubilation on "Peer Pressure: How to Survive!" Bennett mentioned that one problem in peer pressure is because adults are not always consistent in their spiritual walks.

## Baptist Young Women will meet at Gulfshore May 7-8

The first State Baptist Young Women Conference will have as its theme, "WATCH...for the new thing I am going to do." Missionaries from the home and foreign fields will share about their work and participate in small and large group activities during the weekend. The conference will be May 7-8 at Gulfshore Baptist Assembly, Pass Christian.

This conference is for all BYW—young women between the ages of 18-30, married, single, career or college, who are members of a Baptist church.

Registration will begin at 4 p.m. on Friday, May 7. The program will begin at 7:30 p.m. in the main auditorium. The conference concludes Saturday afternoon, May 8, at 3 p.m.

Local and associational BYW leaders will assist with the prayer calendar and Encounters. These Encounters are designed to help BYW know "how to": plan a good session from *Contempo* magazine; plan workable mission action projects; give basic BYW information; plus short-term, career and volunteer mission opportunities. Sheryl Churchill, BYW consultant,

Woman's Missionary Union, SBC, Birmingham, will participate on the program. Sheryl will direct in three sessions of Bible study using the theme, "WATCH," Isaiah 43:19a. She will also lead an Encounter on Saturday morning.

The R. T. Buckleys, foreign missionaries to Bangladesh, will present their work and share in the mission opportunities available for young women in short-term, career or volunteer service.

Mrs. Paul (Fran) Vandercook, home missionary on the Mississippi Gulf Coast, will also participate on the conference program, sharing the work in the state and assisting members of BYW in planning workable mission action projects.

There will be a registration fee which includes three meals, room, linen, insurance and programming. Since the first of this year, there has been a cost increase by Gulfshore. Please note those changes in the registration fees listed below. Accommodations are limited and room assignments will be made on a first-come

basis, 2 beds, 2 people: \$24; 8 bunk beds, 8 people: \$22.

Registration should be sent to Marilyn Hopkins, BYW Conference, Box 530, Jackson, Miss., 39205. Make checks payable to Woman's Missionary Union. NO REGISTRATION WILL BE TAKEN BY GULFSHORE BAPTIST ASSEMBLY, but must be sent to Jackson.

The deadline for registration is Tuesday, April 13. The fee is not refundable after April 13. If questions about the deadline come up for any young women, please feel free to telephone the WMU Office, 968-3800, and ask for Marilyn Hopkins.

Richmond, Va. (BP)—The Baptist Spanish Publishing House at El Paso, Texas, recorded total sales of nearly \$2.5 million during 1981, an all-time high in its 76-year history. The publishing house produces and distributes scripture, books and other church materials to more than 70 countries. Mexico was the major market in 1981 with nearly a half million dollars in sales.

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# Group sees churches where none now exist

(Continued from page 1)

covered has three different socio-economic groups in different areas around it, including low income, resort home owners, and blue collar workers. "We found so much in that area we don't know what we'll start with," said Lee.

"Another thing we discovered is we need at least one church started on the east end of Picayune and a couple of mission points there also," said Rhodes.

Lee said prediction for Pearl River County growth over the next five years is 30 percent. Now there are about 30,000 in the county and another 10,000 in the northern part of Hancock County in the association.

Rhodes said that though he feels he is "opening a can of worms," he said "We have to face up to the fact," that there are racially mixed communities in the area. "If we're as mission-minded as we think, we have to think of working with black people and establishing a black Southern Baptist church."

Redford supports the idea of beginning new churches even in the seemingly well-churched South. "The main factor," said Redford to participants in two associational programs during the Week of Prayer for Home Missions, "is that old (over 10 years old) churches do not absorb new community growth." He said that the only way Baptists are able to absorb new community growth is to start new work. Redford cited statistics. In 1889 Southern Baptists had one church for every 4,000 people in the nation. "Today there is only one Southern Baptist church for every 6,000 people," he said. In the South there is only one church for every 3,000 people. "So we're losing ground," he said.

Structurally, said Redford, the Home Mission Board nor the state conventions nor the associations can start churches. "It's up to the local churches," he said. "But the church can't unless the people are willing to be involved."

Besides the fact that older churches do not absorb new community growth,

Redford listed other reasons for starting new churches. Old churches plateau and do not grow any larger. Socio-economic and cultural groups need churches. "Some of these folks we've written off to the Pentecostals," said Redford. The population ratio is working against Christians. There is a great preacher supply ready and being trained for us in new churches. And "People are lost," said Redford. "What did the Lord establish to win the world?"

## Former RTVC head has bypass surgery

FORT WORTH, Texas (BP)—Paul M. Stevens, former president of the Southern Baptist Radio and Television Commission, is reported in good condition after heart surgery, March 15. Stevens was admitted to Medical Plaza Hospital in Fort Worth after repeated attacks of angina. The 5-hour quadruple bypass was termed a success by doctors. Stevens was to remain in cardiac intensive care for several days.

The Mississippi native directed the work of the RTVC from 1963 to his retirement in 1979.

## RTVC organizes lay broadcasters

Fort Worth, Tex.—Baptists in Broadcasting, a support group of Baptist laypersons in the broadcast industry is being formed by the Southern Baptist Radio and Television Commission, with its first meeting scheduled for April 6.

The first meeting of Baptists in Broadcasting is Tuesday, April 6, in Dallas in conjunction with the annual convention of the National Association of Broadcasters April 4-7. The group will meet for breakfast at the Loews Anatole Hotel at 7:30 a.m.

## Mackey is new Wayne DOM

(Continued from page 1)

1974-76 and prior to that, he was pastor of DeSoto Baptist Church in Clarke County, Miss., 1971-74.

Mackey is a graduate of Baptist Bible Institute and William Carey College. He earned the master's of religious education degree from New Orleans Seminary. Mackey was an engineer with the Orlando, Fla., Utilities Commission for nine years before entering the full time ministry.

He and his wife Norma have five children and one grandchild.

## MC to sponsor energy confab

"Conservation in Religious Facilities" will be one of the major topics of discussion during a conference on Energy and the Economy scheduled for Mississippi College, Monday, March 29. Pastors and others interested in learning more about conservation for their facilities are invited to participate.

Ronald D. Walker, energy education specialist with Mississippi State University, will serve as moderator for the religious session. Information will be distributed which will provide participants with energy conservation and management ideas, strategies and techniques that can be implemented at little or no cost and produce immediate results.

There will be no fee for the workshop. Persons desiring additional information should contact the division of continuing education at Mississippi College, 924-9766.

## Pastor-Staff meeting to have specialty sessions

The annual Pastor/Church Staff Conference at Gulfshore Baptist Assembly, July 5-7, will feature special interest sessions for kindergarten-day care workers; pastors, ministers of education and ministers of youth; ministers' wives; recreation workers; and secretaries.

Bible study leader for the conference will be Frank Stagg, retired New Testament professor at Southern Seminary, Louisville, Ky. Stagg will discuss "Biblical Foundations of the Church."

Music leaders will include Dan Hall, director of the Mississippi Baptist Convention Board's Church Music Department and Jerry and Carol Aultman. He is on the music faculty at New Orleans Seminary.

Other special platform guests will be Reggie McDonough, associate executive secretary of the Executive Committee and Clifton Perkins, director of the Church/Minister Relations Department of the MBCB.

The program will begin at 3:30 p.m. July 5 with registration and will conclude July 7 at 4 p.m.

For registration information, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. For program information, write Leon Emery, Church Administration-Pastoral Ministries Department, Box 530, Jackson, Miss 39205.



Chip and Carlene Stalnecker



Bette and Ed Stalnecker



Lynn and Rick Stalnecker



Craig and Draper

## SBC net formed

A Southern Baptist Emergency Net has been formed by Baptist amateur radio operators in Mississippi, Texas, Oklahoma, Arkansas and Louisiana. The net will aid with communications in disasters while Baptist Men's organizations are at the scene feeding and helping disaster victims.

The net meets on Sundays at 2 p.m. on 7.275 megahertz for fellowship and prayer and for devotionals given by its members.

Amateur radio operators interested in being part of the net are encouraged to tune in and get involved.

## RA camping season dates set

The Central Hills Baptist Retreat at Kosciusko will host the Royal Ambassador camping season.

Resident camps for boys, grades 4-12, will be held June 7-11, June 14-18, June 21-25, June 28-July 2; July 5-9; July 12-16; July 19-23; July 26-30; August 2-6 and August 9-13. Lad-Dad Weekend Camps for sons and fathers, grades 1-3, will be held June 25-26, July 23-24.

Reservations will be accepted beginning April 1. To insure boys a place at camp, reservations need to be sent prior to the camping season. Send \$15 per person for Resident Camp and \$5 per person for Weekend Camp.

The camp fee for resident camp is \$45 per person—for weekend camp is \$12.50 per person. After the registration fee is paid, the balance of the camp fee is due in the Brotherhood office no later than two weeks prior to the camp reservation date.

Refunds of registration fees can be made no later than 30 days prior to the camp reservation date. The remaining camp fee can be refunded no later than 15 days prior to the camp reservation date. Refunds are forfeited if not requested by the time specified.

For further information call or write: Paul Harrell, Brotherhood Department, Box 530, Jackson, Miss., 39205.

## CLASSIFIED

SEE THE GREAT PASSION PLAY (May-October). GROUPS: Stay and save at KELLER'S COUNTRY DORM RESORT, Rt. 1, Eureka Springs, Arkansas 72632. Tickets, lodging, meals and recreation just \$17 each. Phone (501) 253-8418.

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## Stalneckers, Craig, Draper at SS weeks

The Stalneckers, a family of music evangelists from Jacksonville, Fla., will be guest musicians for all four sessions of the Sunday School Leadership Conferences at Gulfshore Baptist Assembly, Pass Christian.

The four conferences will be July 26-28; July 29-31; Aug. 2-4; and Aug. 5-7.

The Stalnecker group consists of Ed and Bette, Chip and Carlene, and Rick and Lynn Stalnecker.

Bible study leaders for the four sessions will be Earl Craig and James Draper. Craig, pastor of First Baptist Church, Jackson, will lead the first two sessions in Bible studies. Draper, pastor of First Baptist Church, Euless, Tex., will lead Bible studies in the last two leadership conferences.

For reservation information, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. For program information, write the Sunday School Department, Mississippi Baptist Convention Board, Box 530, Jackson, Miss., 39205.

San Diego, Calif. (EP)—Sponsored by the International Council on Biblical Inerrancy, an organization established in 1977 to advocate the complete reliability of the Scriptures, four-day conference affirmed and explored inerrancy and probed the meaning for Christians of submitting to biblical authority in such issues as personal relationships, biomedical ethics, labor-management and concern for the poor. Speakers included Adrian Rogers of Memphis and John Perkins of Mendenhall. More than 2,500 persons attended.

BAPTIST RECORD PAGE 3  
Thursday, March 25, 1982

## Girls' camps set in Garaywa

This summer offers nine weeks of camping for Baptist Acteens and Girls in Action, the two age groupings for girls involved in mission study through Woman's Missionary Union.

The nine camp weeks will all take place at Camp Garaywa in Clinton.

The camp weeks for GAs are June 7-11; June 21-25; June 28-July 2; July 5-9; July 19-23; July 26-30; and Aug. 2-6.

Camp weeks for Acteens will be June 14-18; and July 12-16.

Registration will be accepted after April 1. For registration information write Mississippi WMU, Box 530, Jackson, Miss., 39205.

Louisville—The Southern Baptist Theological Seminary will be headquarters for a new National Center for Christian Preaching, a comprehensive focus on the pulpit ministry which was launched here March 8 with the announcement of a new endowment gift of \$400,000.

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## Hensley leads family life retreat in South America

(Continued from page 1)

the 78-bed Baptist Hospital with missionary physician, Bill Skinner, head of Pediatrics. An average of 45 babies a month are delivered and at least 150 outpatients are seen each day at the hospital.

At the airport, the passport officer knew Skinner and asked him to write a prescription, which he did after asking a few questions as those in the passport line waited. On the plane to Rio a young woman from Asuncion was Hensley's seat mate; she told him that a friend of hers had said, "Dr. Skinner is not only an excellent medical doctor, but he is a great human being."

An author of several books on family life, he left some of his books with Ortiz and gave permission for portions to be translated into Spanish—"parts that Ortiz decides will best meet the needs in Paraguay, that are suitably related to the customs and culture."

### Brazil stop

Enroute to Asuncion, before he began the family life conference, Hensley stopped in Rio for a visit and some sightseeing with Bill and Barbara Moseley, Mississippians who are hospital missionaries. Bill is pastor of the International (English-speaking) Baptist Church in Rio.

He saw the Moseley children, Liz, Becky, and Billy, and also met Tony and Karen Gray, journeyman couple from Mississippi. Tony is music and youth worker in the International Church. On Sunday Hensley preached in that church to an eight-nationality congregation. One missionary couple joined the church.

### Help needed

How can Mississippi Baptists help the Baptists of Paraguay? Hensley suggested, "They can respond to

specific requests of the pastors there who ask for us to help. And they could help to replenish the Church Loan Fund (which would lend money to churches at reasonable interests rates) that is now depleted."

## Language leaders to meet on coast

The annual Mississippi Baptist Language Missions Leadership Conference will meet on the Mississippi Gulf Coast April 2-3 at First Baptist Church, Biloxi.

Featured speaker will include Doug Kellum and Earl Kelly. Kellum is a catalytic missionary with the Shelby County (Memphis) Association. He will be talking about an interdenominational Memphis Area Resettlement Task Force. He is a former missionary to Vietnam.

Kelly, executive secretary for the Mississippi Baptist Convention Board, will be the closing speaker Saturday afternoon.

The conference, which gathers together leadership in language groups in Mississippi, begins at 6 p.m., Friday, April 1, and concludes the next day at 2:30 p.m. It is organized by the Cooperative Missions Department of the Mississippi Baptist Convention Board, Richard Alford, language missions consultant.

Jackson, Tenn. (BP)—A national juvenile justice training center will be housed on Union University's former east Jackson campus following the sale of the facilities to the Madison County Commission.

## Mississippi Baptist Activities

- Mar. 29 Baptist Doctrine Preview Seminar, 9:30-11:30 a.m. FBC, Senatobia/FBC, McComb/Immanuel BC, Cleveland/Grace Memorial BC, Gulfport/Fairview BC, Columbus (CT)
- Mar. 30 Baptist Doctrine Preview Seminar, 9:30-11:30 a.m. West Jackson Street BC, Tupelo/Main Street BC, Hattiesburg/FBC, Winona/Robinson Street BC, Jackson/15th Avenue BC, Meridian (CT)
- Apr. 2-3 Language Mission Leadership Conference; FBC, Biloxi, 7 p.m., 2nd-3 p.m., 3rd (CoMi)

## Revival Dates

Mountain Creek Church, Florence: April 4-9; Arzone Burns from Steele Church, Forest, evangelist; services at 10 a.m. Mon.-Fri. and 7 p.m. Sun.-Fri.; Roger Johnson, pastor.

Broadmoor Church, Jackson: March 28-April 4; Chuck Kelley, who is studying at New Orleans Seminary toward a Th.D. degree in preaching, and is director of Innovative Evangelism, New Orleans, evangelist; Chris Machen, minister of youth and youth music at Prestonwood Baptist Church, Dallas, Tex., and his wife Diane, musicians; services at 7 p.m. Sunday through Sunday; noon services 12:15-12:45 Mon.-Fri. in Fellowship Hall, with lunch served 11:45-12:15 and after the service for \$1.50. Special 6 p.m. events will include Monday, prospect dinner; Thursday, hot dog supper for children, grades 4-6; and Friday, youth hamburger supper. Saturday evening at 7 the Machens will present a mini-concert.

FBC, Escatawpa: March 28-April 2; Glen Savell, pastor FBC, Linden, AL, evangelist; Don Cawthon, singer; services 7 p.m.; Tuesday and Thursday morning service 10 a.m.; Ray Campbell, pastor.

Byram Baptist Church: March 28-31; J. W. Brister, director of missions, Hinds-Madison Association, evangelist; Johnny Presley, former music director at Byram, leading music; services at 7:30 p.m.

First, Richland: March 28-31; P. A. (Red) Michel, evangelist; Hubert Greer, music evangelist; Mel C. Craft, Jr., pastor; at 11 a.m. Sunday and 7 nightly.

Moselle Memorial Church, Moselle: March 21-26; Sam Jones, pastor, Unity Church, (Jones) evangelist; R. V. Smith, directing music; Garland Eaves, pastor; Sunday at 11 a.m. and 7 p.m.; week nights at 7.

County Line, Rankin: Mar. 26-28; 7:30 p.m. Friday and Saturday; 11 a.m. and 7 p.m. on Sunday; evangelist Pat McLellan, pastor, Temple, Forest; music director Rell Webber, new music director of County Line; T. W. Henderson, pastor. The church will observe ordinance of baptism for the first time in its new baptistry Sunday night, Mar. 28. County Line is 105 years old this year.

Southside Church, Greenville: March 28-April 3; services at noon and 7:30 p.m.; Bob J. Smith, pastor of Lake Washington Baptist Church, Glen Allan, evangelist; Paul Powell, minister of music and activities director for Calvary Church, Greenville, leading music; Perry Claxton, interim pastor.

First Church, Marion: March 26-28; Doug Day, minister of education, First, Starkville, preacher; Mrs. Apryl Sharp, minister of music, First, Marion, music director; services at 7 p.m.; Sunday morning at 11 p.m.; Eddie Graves, pastor.



## Editorials . . .

## Baptists hold the key on morals

An editorial statement a few weeks ago was that Baptists can control the moral climate of Mississippi any time we decide to do it. That was in error. Baptists do at this time control that climate.

We must be the largest single group of any sort in the state.

We may not like the moral climate of our state, but it is what we have made it to be or have allowed it to become. Make no mistake, however. If we Baptists ever decide we want to change something and determine to do it, it will be done.

If we ever decide we want to stop something that is already in motion, it will be stopped. If we decide we don't want to be bothered, then things will drift along as will be dictated by someone else who has an interest in them.

## Must face issues

We may not like it, and they may not like it, but the Legislature has to deal with a number of moral issues with each session. This year seemed to have more than its share of questions that had moral overtones, and some had religious significance. These are the ones that have been discussed and will continue to be discussed in the **Baptist Record**. They are not Baptist issues, and not all Baptists will be agreed by any means as to the positions to be taken. But if they are moral issues, we as Baptists must face them and decide what we feel should be done about them.

From time to time we mention what

Baptists in the Legislature are doing. This is not in an effort to call attention to their actions in order to create political sentiment one way or another. It is due to the feeling that as a Baptist newspaper we should let Baptists in the state know what their fellow Baptists are doing. Legislation is not a denominational issue, however, and must never be conducted on that basis. If we as Baptists want to become involved in an issue, we should do it as individuals and not just because Baptists have declared a position on it. It is not likely, but it could happen that all of the Baptists in the state who are interested in an issue would take the same side on it. Even so, they should do it as individuals and not because of being Baptists. The prevailing Baptist thought could well be an influence but must not be taken as a mandate.

## Not official

The **Baptist Record** will continue to watch developments and seek to draw attention to certain issues and even on occasion seek to be an opinion molder. The positions taken in editorials in the **Baptist Record**, however, are not official Baptist positions but only those of the editor. Each person must decide for himself. That is the way democracy works and the only way it can work effectively. For it to work most efficiently, however, it is incumbent on everyone to make a decision and be willing to share it.

During the legislative session that soon will end there were a number of

bills that seemed to demand attention of those who have concern about moral issues. One such bill was SB 2256 that died in a House committee. It is the Senate bill that would have required the teaching of the theory of "scientific creationism" in the public school whenever the theory of evolution is taught. This bill may or may not be introduced again next year. On the day that it passed the Senate with only four dissenting votes, a federal district court in Arkansas ruled that a similar bill was unconstitutional.

This does not mean that a Mississippi judge would rule the same way, but the ruling would have its influence. It surely would be challenged in the courts.

SB 2350, which would have legalized the advertising of liquor and wine, died in the Senate Judiciary Committee without ever being discussed. Yet HB 905, which would legalize the advertising of native wine if it becomes law, was sent to the Senate Finance Committee, was reported out of committee, and passed on the floor of the Senate by the skin of its teeth after a bitter battle and intense political maneuvering. It had already passed the House.

Both bills were to allow the advertising of alcoholic beverages. It may or may not be significant that after one had died in a Senate committee, the other came over from the House and was sent to a different committee. The lieutenant governor determines the

committee assignments for the bills.

## Pornography

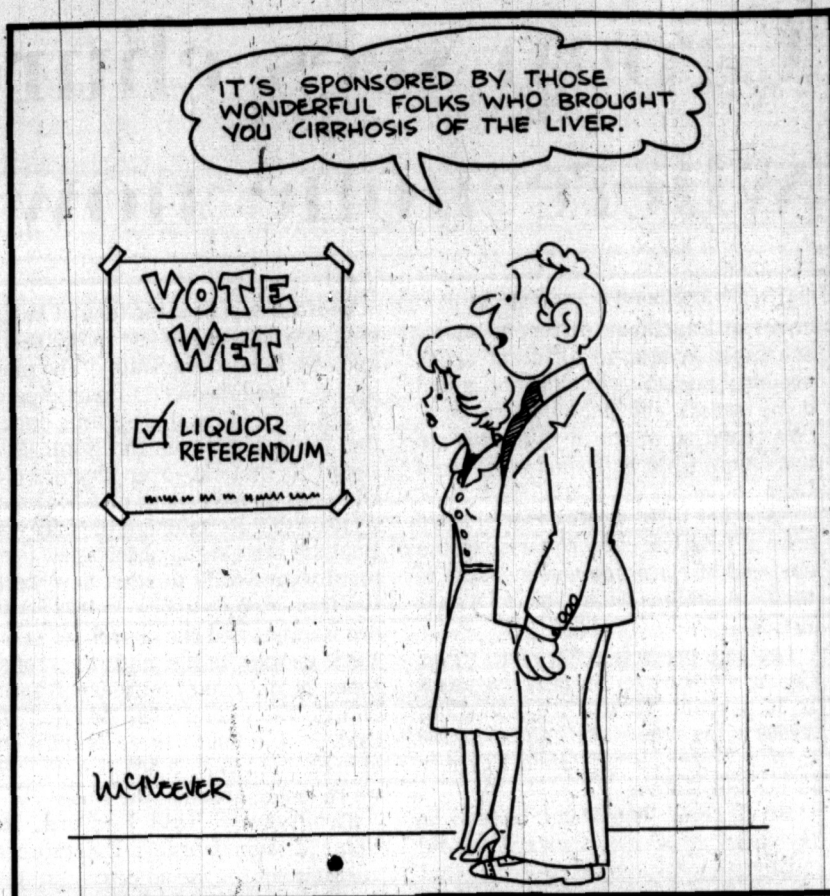
Another Senate bill to die was 2676, which was aimed at curbing pornography. Jackson attorney Jacqueline Smith Pierce was instrumental in this bill's being before the Senate, but it was filed late. She has stated that she hopes the bill will be pre-filed for next session so that there will be plenty of time to take care of the legislation. This bill is reported to be well written and within the bounds of constitutionality as determined by the U.S. Supreme Court. It should have a better chance next time.

Two House bills that died in committee were 773, which would have done away with the power of enforcement of the liquor laws by the Alcohol Beverage Control Division, and 820, which would have allowed off-premise consumption of alcohol. H. B. 191, which would have allowed pari-mutuel gambling on horse races, came out of the House Ways and Means Committee but was defeated on the floor of the House.

H. B. 591, which would allow manufacturing activities on Sunday, passed the House and the Senate.

More than likely, the bills that died this year will be introduced again next year. We have a responsibility as good citizens to maintain an interest in the legislative matters facing those we elect to represent us.

It is our state. Let's maintain an interest in it.



## Faces And Places

By Anne Washburn McWilliams

## Fay Bennett's miracle

The doctor stood with her husband beside her bed at Mississippi Baptist Medical Center. "You'll probably never walk again," the doctor said. Her large brown eyes sought the blue ones of her husband. He frowned.

Fay Bennett was 39 then, in April, 1971. She had been a Christian for four years, and she knew that God was in control. Though she did not feel self-pity, she dreaded being dependent on others.

Mentally she reviewed her life up to that moment. Born Fay Melton in Carroll County, Miss., she'd met and married James Bennett of Winona when they were employed by the same company. They and their four children had been happy in Greenwood where James worked for the city, and in his spare time used his special talent as a wood carver.

And then her terrible back pains had begun; several other doctors at first blamed a slipped disc or strained muscles. Sometimes a pain would hit hard enough to knock her down. Gradually walking became difficult and then impossible.

A Jackson neurologist cut away a malignant tumor that was wrapped around her spinal cord, at a strategic nerve center (in the same spinal area as where George Wallace had been shot, she understood). The surgeon was saying now that he doubted if she'd ever walk again.

Fay took 28 cobalt treatments. In physical therapy, she learned to support her weight, on parallel bars, with her arms, but severe impairment of function below the level of the tumor had left her numb from waist to toes. Her legs would not do her bidding. Eventually she checked out of the hospital, wearing leg braces and in a wheelchair.

"I didn't want others to have to wait on me," she said, in a low, distinct voice. After about a year, she decided while alone one day to try to stand. "I had been thinking, and believed I had a system worked out," she said. "It took tremendous concentration, but finally I succeeded. I stood up. God helped me." In secret, she practiced standing by a kitchen cabinet, doing small chores. Then one day she took a step. Leaning slightly forward to keep her balance, she took another. "I had to work at it, but I did it! I think it was a miracle." Her shy, sweet smile reflected her serenity and assurance.

As the family was eating supper one night, someone spilled something. Fay said, "I'll get a paper towel," and got up. Their mouths popped open. Her red-headed daughter, Pat, protested, "But you can't walk!"—"I can, too!"—"No, you can't!"—"Well, I'll show you!"—and she took seven steps before she had to sit down.

Her doctor, she told me, was astounded to see her doing the seemingly impossible. "He still beams every time he sees me," she said to me a few weeks ago. If she burns or cuts a leg or foot or sprains an ankle, she does not feel it and may not even know it until she sees the evidence. Car driving she does with hand controls.

On weekends at 114 Maple St. in Greenwood she's busy cooking for her four children and nine grandchildren, most (or all) of whom may drop in for a meal or two. That includes the Sunday dinner after she gets home from the Valley Hill Baptist Church. At her 11-year check-up the tumor had not recurred.

It was Dec. 19 when I first met Fay. She and her daughter Pat Lee were on the way to Israel with me and others. (By the way, Fay is the niece of Alma Pittman of First Baptist, Winona.) Pat kept saying, "I can't believe Mama is



Fay Bennett is pictured with her husband James and daughter Pat.

really going on this trip. I just can't believe it." Neither could I, when I heard her story. But I saw her walk on the slick cobblestones of Mt. Zion and board escalators in a half-dozen airports and climb a hill to Gethsemane.

With a little help she sat astride a camel long enough to have her picture made. When she tackled steps she held to Pat's elbow. She even scrambled onto the crowded ferry to cross the Suez Canal. "I can't jump," she said, "so I don't know how I got across the little stretch of water to the boat." (Pat was carrying hand luggage for both of them.) "Normally I could not step over a railing, so I don't actually know how I got on the boat. That was another miracle."

## No government regulation

Much has been said and published lately about taxes and church-related schools. First the federal government was going to back away from its continuing threat to deny tax exemptions to private and church-related schools practicing racial discrimination, and then it reversed its position and asked Congress to pass a law forbidding the granting of tax exemptions to such schools.

It doesn't make much difference in Mississippi. In our state the government has been enjoined by a federal district court in Washington, D. C., to deny tax exemptions to those church-related schools that cannot prove by the standards established by the Internal Revenue Service that they do

not practice racial discrimination. Those standards include racial quotas that are to apply whether or not the school is actually discriminatory as far as race relations are concerned. The court has said that whether or not the government gives up on withholding tax exemptions in other states, it must not do so in Mississippi or be in contempt of court.

The reason is that only schools in Mississippi have been taken to court over the matter, and the court decision applies to Mississippi only.

The latest events in the government's yo-yo status in the matter have caused a rash of rumors over the nation about the Congress threatening to establish legislation that would move

to regulate the affairs of churches. There has been no such legislation submitted. What was submitted were bills in the House and Senate that would forbid the granting of tax exemptions to church-related schools that practice racial discrimination. The President asked for the legislation following the decision by the Justice Department to pull out of a suit before the U.S. Supreme Court against Bob Jones University and Goldsboro Christian Schools. Now, however, the Justice Department has re-entered the suit; so the legislation is not needed.

It wouldn't have made any difference in Mississippi anyway.

The word is that the rumor spread nationwide of the possibility of legisla-

tion that would regulate churches. The **Baptist Record** got no word of it, possibly because Mississippi will not be excused regardless of which way the coin finally falls.

Maybe we have become accustomed to being the target of directed judgments.

Let this not be taken as an indication that the **Baptist Record** is anything but completely opposed to racial discrimination. We are also, however, equally opposed to judicial discrimination.

And the fact does need to be noted that the Congress is not on the verge of passing legislation that would give the government the power to regulate churches.

## New Reagan budget further endangers postal subsidy . . .

By Larry Chesser

WASHINGTON (BP)—After seeing postal rates double in January, Southern Baptist editors and the rest of the nation's non-profit mailers may be facing further postage hikes if Congress goes along with President Reagan's proposal to cut postal subsidies further in fiscal 1983.

The administration's \$500 million request for the "revenue foregone" subsidy is \$115 million short of what the postal service estimates it needs to avoid new increases in non-profit rates. But opposition looms in Congress to further rate hikes.

At issue is the "revenue foregone" subsidy which has reimbursed the postal service for giving preferential rates to non-profit mailers in two ways. Until this year, it made up the difference between the full cost directly attributable to handling non-profit mail and the reduced rates charged. Second, it paid the non-profit mailers' share of institutional costs and overhead expenses that were not attributable to actual handling of the mail.

When Congress established the postal service as an independent government agency in 1970, it required each class of mail to recover its "attributable" cost. At the same time, it allowed non-profit rates to be phased upward over 16 years toward full attributable cost. These rates had reached step 10 of the 16-year phasing process when Congress abruptly reduced funding of the revenue foregone

subsidy in December 1981, forcing the postal service to leap to step 16. Some Southern Baptist state newspapers saw their mailing costs jump 150 percent.

When Congress established the postal service, it decided that non-profit mailers would not pay for "institutional" costs as long as Congress subsidized the lost revenue. The stop-gap measure Congress approved last December provided less funding for the subsidy than necessary to avoid a rate increase, thereby eliminating the phasing process except for two categories. Congress' action did not affect the subsidy for non-profit mail institutional costs.

Rejecting the administration's proposal to require non-profit mailers to pay some "institutional costs," the House Post Office and Civil Service Committee has recommended full restoration of the entire revenue foregone subsidy.

The committee's recommendation to authorize \$913 million for the subsidy in fiscal 1983 is now pending before the House Budget Committee which is supposed to present a budget resolution setting 1983 government spending limits by April 15, a date not likely to be met, according to a committee spokesman. That amount, if approved, would have the effect of returning non-profit rates to step 11 as of Oct. 1, 1982.

In light of the administration's "steadfast opposition," a House Post Office and Civil Service Committee spokesman said chances of getting the full \$913 million through Congress "are not great." But he called an increase beyond the administration request possible "if enough support develops without Congress."

Committee Chairman William D. Ford, D-Mich., said the House Post Office and Civil Service Committee "finds it ironic that the same administration that is urging private charities to pick up the slack caused by cuts in social programs is now depriving these organizations of the wherewithal to do the job."

He also emphasized that subsidized rates are not provided "as a special favor" to non-profit organizations, but "in furtherance of the national good."

Restoration of the revenue foregone subsidy faces a tougher challenge in the Senate where the Governmental Affairs Committee has recommended that the Senate Budget Committee go along with the president's proposal to limit the subsidy to \$500 million.

On a completely different front, an effort to roll back part of the 1982 rate increase is expected in the Senate in March. Sen. Quentin N. Burdick,

D-N.D., plans to offer an amendment to the continuing appropriations resolution Congress must pass by March 31 to keep the government operating that would add \$77 million to the "revenue foregone" subsidy for the remainder of fiscal 1982. That amount, according to a Burdick aide, would roll back non-profit rates to approximately step 13.

(Chesser writes for the Baptist Joint Committee.)

## Baptist Record feels the crunch

By the editor

The **Baptist Record** has been aware of the circumstances outlined in the story above and has been extending all possible efforts to seek ways of mailing costs being brought back into the phase-out program initiated in 1971.

We have contacted all of the Mississippi congressional delegation involved and still have contacts at work to determine if a trip to Washington could be productive. We are in touch with a full-time lobbying operation in Washington and another Washington law firm that has taken on a lobbying effort strictly in behalf of the postage situation.

We have sought to be instrumental in informing Southern Baptist state paper editors nationwide who are in states with key congressmen as we have been informed by the lobbyists, and those editors have in turn been in touch with congressmen.

In Mississippi both senators, John Stennis and Thad Cochran, are on the Senate Appropriations Committee, which will be instrumental in the formulation of the 1983 budget. Both have pledged their support. Mississippi Rep. Jamie Whitten of Tupelo is chairman of the same committee for the House of Representatives. These are people who need help if they are to help us.

For the 1982 budget, the immediate need is in the Senate, where Sen. Quentin Burdick's amendment that would restore the subsidy phase-out program will be presented.

Alexandria, La. (BP)—The Louisiana Baptist Foundation has become the owner of the largest bequest in its history, \$2.5 million from the estate of the late Mr. and Mrs. William L. Day of Welsh, La. The will designated 50 percent of the trust income for use by Louisiana College to establish the W. L. and Maggie Day Memorial Endowed Scholarship Fund, and that the use of the remaining 50 percent of the bequest be determined by the trustees of the Foundation.

## Book Reviews

**FREEDOM FROM FRUSTRATION** by Hardy R. Denham, Jr. (Broadman, 128 pp., \$3.25, Broadman Readers Plan selection). Broadman editor Joe Johnson called this a "one of a kind" book. On the theme of frustration, chapter titles are Mercy, Am I Frustrated?, When Life Seems Hopeless; If At First You Fail; When I Do Become I Won't; Mountain Climbing Over Molehills; Beware of the Short Fuse; When Life Gives You A Second Chance; The Rat Race Revitalized; How to Get on Top of Life; God's Peace; The Ultimate answer; and Help Yourself to Freedom from Frustration. Denham, the pastor of First Baptist Church, Newton, Miss., writes from the angle that frustration is unavoidable, but that it is correctable. He says that it can be channeled and made to work for you. Frustration enters every area of life, but Denham suggests that you can "help yourself to freedom" through three essential exercises: "accept responsibility for your feelings, realize there is hope for you, and decide on a plan of action and then implement it." This intriguing, well written, and worthy book is placed full of illustrations from literature, including the Bible, and from the author's personal experiences.—AWM

## "Those wanting a Baptist education can get one"

By Dan Martin

NASHVILLE, Tenn. (BP)—Despite proposed radical cuts in federal student aid programs, Southern Baptist educators are positive about the future of denominational higher education.

Representatives of 16 Southern Baptist affiliated schools, attending a consultation on student financial aid and federal tax policy, repeated their belief that if students want to attend Baptist schools, a way will be found to help them do so.

The consultation was called to consider the implications of President Reagan's plan to slash federal student aid programs by as much as 50 percent. The National Association of Independent Colleges and Universities estimates the proposed cuts could affect 500,000 of the 1.8 million students enrolled in private institutions in the nation.

The Southern Baptist educators were briefed on the status of Reagan's proposed cuts in federal student aid, discussed options open to them to provide needed assistance to their students, and looked at ways in which

they can be more effective politically.

Howard Holcomb, of Washington, a consultant on higher education, said there is "no solid indication of what kind of dollars we will have next year," as he described a "confusing situation" in Congress, the Education Department and the Administration.

Holcomb said a showdown over the budget proposals likely will come in April when Congress votes on increasing the national debt level. "The national debt probably will hit \$1.5 trillion by 1985. It is plain that we have overloaded the system . . . overloaded it everywhere."

Arthur L. Walker Jr., executive director-treasurer of the Education Commission of the Southern Baptist Convention, said the situation is a "near emergency," but added Southern Baptist schools "are in much better shape than are some of the independent institutions who have taken every kind of aid available and have thus become dependent on the federal government for up to a quarter or a third of their budgets."

Walker noted Baptists' traditional belief in the separation of church and

state has prevented acceptance of aid to the institutions, and, with few exceptions, has limited Southern Baptist participation in federal programs of student aid.

One president, Eugene Hall of Oklahoma Baptist University, voiced some concern about future denominational support, noting OBU is in favor of an effort to increase Oklahoma support of worldwide Cooperative Program mission causes to a 50-50 split.

"But at the same time we are supporting efforts to increase contributions to our national agencies, at least two seminaries and one agency are coming into Oklahoma and competing for development funds we need," he added.

Hall also encouraged the educators to "educate church people about the values of Christian higher education, noting, 'We must not be defensive about what it costs to educate a young person. What we as Baptists are doing is head and shoulders above what students receive in state-supported institutions.'"

(Martin is BP news editor.)

## The Baptist Record

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# Just for the Record



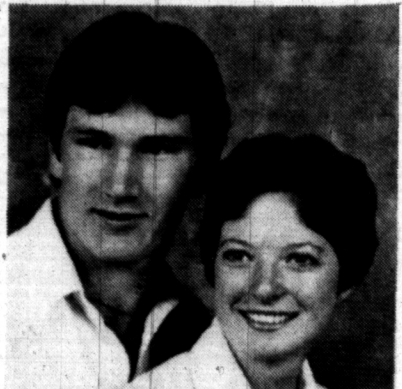
EMMANUEL BAPTIST CHURCH, BILOXI, recently honored its custodian, Max Brown, right, Pastor Bennie H. Boone, left, declared Feb. 28 "Max Brown Appreciation Day," and presented Brown a plaque in recognition of 10 years of dedicated service. A reception was held in the afternoon.

"Grace Baptist Church, Vicksburg, is marching forward with its eyes on Jesus," said the pastor, H. Bryan Abel. For a year the church has been in a "Together We Build" program to raise funds for a new sanctuary, and over \$100,000 has been pledged. The congregation is rapidly increasing. In the past six months there have been 17 baptisms. Terry Busby, minister of music and youth since December, is planning a youth retreat at Camp Armstrong this summer. Young people are selling tickets for a spaghetti supper March 27 to raise funds for the trip to camp.

The WMU Special Day Offering Year is January 1-Dec. 31.



RISA McEMORE (left) of Jackson, granddaughter of the late RICHARD AUBREY and NANNIE McEMORE, former president and first lady of Mississippi College, presents a two-volume history to college librarian J. B. HOWELL as a memorial to the McEmores. The collection, entitled THE HISTORY OF THE DESCENDANTS OF THE JERSEY SETTLERS, ADAMS COUNTY, MISSISSIPPI, was written by Mrs. Frances Preston Mills of north Jackson.



Charlie and Delores Bufkin, members of Grace Baptist Church, Vicksburg, have surrendered to Christian Ministry through music. She is the daughter of Mr. and Mrs. Garvin Sherard. He is the son of Mr. and Mrs. Charles L. Bufkin.



FAIRFIELD BAPTIST CHURCH, JONES COUNTY, recently held a note burning service, having paid the debt on its education building, completed last year. The building has 11 classrooms, a kitchen, fellowship hall, restrooms, and church office. The note was retired in three years.

Pictured are Albert Gooch, treasurer; Willie Charles Odum, chairman of deacons; and Ira T. Ramey, pastor. Also looking on are members of various committees involved in the building program, left to right, Bobby Carter, Harmon Watkins, Jeanette Sumner, John Bryant, Earl Knight, Pat Carter, Glenda Rae Knight, Bea Bryant, Lynwood Harless, Clarice Keith, John McKenzie, Milton Shows, and James Hill. Harold Black, director of committees, is behind the pulpit.

## Group schools in Jackson County train Sunday School officers

Jackson County Association has been conducting an associational Sunday School training campaign that involves five group schools.

In the first four schools, 415 persons received awards. These four were (Feb. 15-16) at First Church, Ocean Springs (7 churches represented) and East Moss Point Church (8 churches represented); and (Feb. 22-23) at First, Pascagoula (7 churches) and Jackson Avenue Church (7 churches).

The last of the five schools will be held at Graceland Church in April. "By the end of the fifth school we expect to have over 500 awards," said Allen Webb, director of missions, Jackson County.

Kreole Baptist Church, Moss Point, Dan Hembree, pastor, sent 100% of its Sunday School teachers and officers to a group school. All earned awards.

The campaign is under direction of J. D. Lundy, Jackson associational Sunday School director. Texts taught were the "Reaching" books.

"We plan to use two assist teams for two area Sunday School training schools Aug. 30-31 to teach the new

"Guiding" books," Webb stated. "The association plans to conduct five area schools in 1983, in February.

"Our goal is to have 1500 of our workers to earn diplomas by 1985. It is our definite conviction that trained

workers will reach larger numbers in Bible study and will win larger numbers to our Lord, and that we will see a direct relationship between increase in enrollment and the number of training awards in each church."



KREOLE BAPTIST CHURCH, MOSS POINT, sent 100% of its Sunday School teachers and officers to a group training school. All completed the course and earned awards.

## Fosters organize church in Surinam

Under the leadership of James and Zelma Foster, veteran missionaries who served in China and the Philippines for 29 years, the Ramalaan Baptist Mission of Paramaribo, Surinam, was organized into the Grace Baptist Church on January 31, 1982, with 15

charter members. All but three of these members are adults. "This is unusual for Surinam, as most of the churches here are composed primarily of young people and children," said Mrs. Foster. "Another unusual factor in this church is its in-

ternational flavor, having people from Guyana, Aruba, Trinidad, Holland, Korea, The United States, and Surinam attending its services. Some of the Guyanese and Surinamers are part Chinese, part Hindustani, and part Amerindian. How marvelous is our Savior who can take so many nationalities and cultures and blend them together in one loving, caring Christian family."

There were 62 present at the organizational service in the Fosters' home. This church sponsors a Dutch-speaking Sunday School under the direction of Zelma Foster and has enrolled 33 children. It also sponsors a youth fellowship and Bible study, presently under direction of Layn and Kim Lawrence, Mission Corp volunteers, who joined the Fosters in November 1981. The youth fellowship has enrolled about 25 from 12 years and up. There is also an English-language adult Sunday School class taught by James and a ladies Bible study class on Thursday mornings taught by Zelma.

Each year a Vacation Bible School is held in September enrolling between 30 and 40 young people.

"Another cause for rejoicing" added Mrs. Foster "and praise to our wonderful Lord is that He made it possible to organize this church just two years after we came to Surinam, a record in light of traditional slow church growth in Surinam."

On February 15 four others were added to the church by baptism, three women and one 10-year-old child.



Grace Baptist Church, Paramaribo, Surinam was organized Jan. 31, 1982, in the home of James and Zelma Foster, with 62 present. The man on second row with his family is Sidney Nance, communications officer at the American Embassy in Surinam.



Fifteen charter members signed the church roll. Several of them are pictured. James Foster is second from left.



Zelma Foster speaks on the choice of the name, "Grace Baptist Church."

## Language missions leaders examine 'melting pot' myth

By Patti Stephenson  
PHILADELPHIA, Pa. (BP)—"Many ethnics in America have never 'melted,'" a language missions leader told Southern Baptist leaders, missiologists and researchers at the 25th annual Language Missions Leadership Conference.

Oscar Romo, director of language missions for the Southern Baptist Home Mission Board, refuted the myth of America as a "melting pot," and said because many ethnics have not "melted," the task is to weave the

concept of God into the context of their culture."

Romo noted that baptisms, Sunday School growth and missions giving are increasing among ethnic churches, but warned, "We will lose these churches in Southern Baptist life if we don't develop contextual language materials."

"Language and culture are conduits for the gospel. The increasing ethnicity of the Southern Baptist Convention calls for accelerating the development of language materials based, not only

on the financial return of the investment, but on the spiritual enrichment of ethnic America."

He called for the development of a language materials consortium by the state conventions and SBC agencies to augment production of contextual materials "urgently needed" by SBC congregations ministering to 81 ethnic groups in the U.S.

Noting that "more than 90 percent of the Home Mission Board's ministry is among ethnic Americans" (those who emigrated from other countries and become American citizens), Romo declared that "Southern Baptists' greatest challenge will be to reach the American ethnics who were born here, but who also identify with a language-culture group." At present, he said, "We're only making progress among the American Indian and deaf groups among American ethnics."

Citing HMB forecasts for growing ethnic populations in the south and the cities in the coming decade, Romo outlined a three-fold strategy for producing 3,508 additional ethnic congregations by the year 2000. The plan includes establishing 7,074 new units of work converting 150 transitional churches into language churches, and organizing 1,000 existing missions into churches.

The conference also highlighted Southern Baptist work among European Americans. In reviewing the discrimination and hardships faced by earlier European immigrants, Romo issued a strong call for Southern Baptists to be sensitive to the same plight endured by contemporary refugees from Haiti and Southeast Asia.

(Patti Stephenson writes for the HMB.)

## Mississippian coordinates World's fair ministries

KNOXVILLE, Tenn.—Starkville, Miss. native, Doug Houston feels there is opportunity at the 1982 World's Fair. Since August, 1981, Houston, a 1980 graduate of Mississippi State University, has served as the director of off-site ministries for Baptist Ministries at the Knoxville-based Fair.

Following graduation, Houston applied through the Home Mission Board of the Southern Baptist Convention to serve as a semester missionary. Unaware at that time that Knoxville would be the site of the 1982 event, the MSU physical education graduate says that he was surprised to learn of his Fair appointment.

Houston who will fill his administrative post with Baptist Ministries till the October conclusion of the Fair, will coordinate opportunities to minister to communities surrounding the Fair in addition to coordinating church and college Baptist Student Union (BSU) mission groups to minister to off-site areas.

The 23-year-old Mississippian explains that his duties entail providing opportunities for Christian witness in resort areas, "unreached neighborhoods" and inner city.

In reaching the named off-sites, Houston will coordinate the training of numerous volunteer Christian groups who will lead backyard Bible clubs, day camps, day care, campfires and other various evangelistic services.

An important part of the Baptist off-site ministry, Houston stresses, is follow-up. It is important, he says, to re-establish contact with the new and newly re-committed Christians who will be reached through the ministry.

Houston, the son of the Wayne Houstons of Starkville said that he sees his Home Mission Board appointment as an opportunity to share Christ.

## B. B. McKinney in Hall of Fame

NASHVILLE, Tenn. (BP)—The late B. B. McKinney, noted musician, hymn composer and former secretary of the Southern Baptist Sunday School Board's church music department, has been inducted into the Gospel Music Hall of Fame.

Mrs. Leila McKinney, 92, the composer's wife, was presented to several thousand persons at the Gospel Music Association's Annual Dove Awards March 3 by Don Butler, executive director for the organization.

McKinney, who died in 1952, came to the board in 1935 as music editor. He became secretary of the newly formed church music department in 1941. He wrote more than 700 gospel hymns, children's songs and anthems.

He was the editor and compiler of four hymnals and 19 song books. Among the many hymns McKinney composed are "Have Faith in God," "Wherever He Leads I'll Go," "He Lives on High," "Satisfied with Jesus," "The Nail-Scared Hand" and "Let Others See Jesus in You."

## Gulfport Heights needs addresses

Gulfport Heights Baptist Church is making plans for its first homecoming day, to be June 13. Robert Cooper, pastor, stated "We are trying to locate members who have moved away and former members." He said that the church needs correct mailing addresses of non-resident members and of former members so that invitations to the homecoming may be sent. The church address is Gulfport Heights Baptist Church, 4617 29th St., Gulfport, Miss. 39501.

## First, Greenville, honors organist

Mrs. David Turner, organist at First Baptist Church, Greenville, since 1936, was honored with a reception in the Family Life Center of the church on Sunday night, Feb. 28.

Mrs. Turner, who started playing the organ in the evening services before finishing high school, has continued on a full-time basis, except for a brief period while away in school. She studied piano and organ while growing up in Greenville. She attended Mississippi State College for Women and Hardin-Simmons University and was graduated from MSCW with a degree in music. She did further study at Juillard School of Music and Northwest-

ern University. She teaches piano and organ privately and has been participant and judge in National Piano Guild Auditions for many years.

The surprise reception was in the form of a "This Is Your Life" program; 400 guests attended.

Trent Hutcheson, representing the sanctuary choir, and Clair Allen, chairman of deacons, made presentations of monetary gifts from the choir and other members of the church. A scrapbook with a cross-stitched cover, made by Christian Hollis, was presented to her with the volume of letters.



Pictured: David and Alice Kathryn Turner, Jim Hefflin, Pastor and Clair Allen, chairman of deacons.

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## Bible Book Series

## The King crucified

By Howard E. Spell, Clinton  
Matthew 27:32-41

Although we shall return to Matthew for our study of the resurrection of the King on April 11, this brings us to the last lesson in this quarter and to that dark hour in the earthly ministry of Jesus.

## I. The scene of the crucifixion (27:32-33)

Matthew tells only that Jesus was brought to a place called Golgotha for the crucifixion. Visitors to Jerusalem today are shown two places where different groups claim Jesus was crucified and buried, but it is likely neither is the exact spot where these events took place. This is said despite the fact that the hill near the Garden Tomb looks like a skull and seems to fit the description. But our chief concern should not be about the location, but about the meaning of the crucifixion for us.

## II. The crucifixion and some attendant circumstances (27:34-50)

Sacred art has tended to picture the crosses on which Jesus and the two thieves were crucified as massive affairs raised high above the earth. This is very unlikely since such would have defeated a part of the purpose of death by crucifixion. It was intended that the victims suffer as much as possible and by having the crosses at a lower elevation the sadistic element in the crowd could reach up and strike or spit upon the condemned and hurl obscenities at them.

Some philanthropic group had provided a stupefying potion which could be given to those being crucified to lessen the physical suffering to some small extent. When this was offered to Jesus, he refused it, preferring to have a clear mind in these final hours.

Naturally we have no picture dating from the first century, but many may recall having seen some Roman artist's conception of the crucifixion with the cross of Jesus pictured as having the letters INRI at the top. These are the initial letters of four Latin words which can be translated "Jesus of Nazareth the King of the Jews."

Two groups could have looked at this inscription from different viewpoints. The Roman soldiers, who probably knew little of the background of the events taking place, could have expressed the thought that this is what happens to one who tries to rebel against the Roman government and set himself up as a king. On the other hand, the chief priests and the elders

could have thought he does not look much like a king now. It should be noted they joined with others who were hurling abuses at Jesus and saying if he came down from the cross, they would believe he was the son of God as he claimed. They were so very correct in saying, "He saved others; he cannot save himself" (27:42 NASV). He did not come to the earth to save himself, but they were blind to that fact.

Matthew does not dwell at length on the physical suffering of Jesus. Neither need we, but we should remember that no vital organs of the body were pierced in crucifixion and death would be slow and painful. Consciousness would not be lost quickly. In fact, at the very end Jesus is said to have cried out with a loud voice—not the incoherent mumbling of a semi-conscious individual.

The psalmist pictured in very perceptive terms the agony of the crucifixion and it would be well for us to read slowly and comprehensively Psalm 22. His suffering was the suffering of the righteous for the unrighteous, of the Son of God for sinful man.

We may not know the full import of the words of Jesus when he said: "Eli, Eli lama sabachani?" that is, "My God, My God, Why hast thou forsaken me?" (27:46 NASV). Although we may not understand his cry, we do know the meaning of John 3:16; and, as a number of people have pointed out, if it were necessary, in the fulfillment of John 3:16, for God to turn his back on the Son momentarily, it was done. The end had come. Nature gave witness with three hours of darkness.

The rending of the veil in the temple from the top to the bottom has a profound meaning for the believer. Formerly only the high priest, on the Day of Atonement, could go beyond this veil which separated the holy place from the holy of holies, the place of mercy. When he entered on that one day of the year, he took a sin offering for himself, his family, and for the people. Now believing mortals had access to the mercy seat and could go to the Father for themselves. No longer was there the need for the high priest to offer up a sin offering. Christ had paid the penalty for all who would believe. Baptists (along with some other groups) have cherished their belief in the right of direct access to God. Christ had made it possible.

We are given no explanation of why the earthquake opened some of the

tombs and saints were raised from the dead and were seen in the city of Jerusalem. The event was at least a foregleam of the resurrection of our Lord.

One cannot help wishing he knew more about the Roman official (centurion) who, looking upon Jesus on the cross, said: "Truly this was the Son of God" (27:54 NASV).

## III. The burial of the King (27:57-61)

It would be easy for us to underestimate the courage displayed by Joseph of Arimathea in going to Pilate and requesting the privilege of giving decent burial to the body of Jesus. He seems to have been a member of the Sanhedrin which had condemned Jesus to death and they probably felt he was being a traitor to their cause.

Our study ends with the burial of Jesus, but our thoughts go beyond, to an empty tomb, to a risen Christ, and to their meaning for all believers.

## Bristow will help handle volunteer teams

RICHMOND, Va. (BP)—Texas evangelist Wayne Bristow has been named evangelism enlistment coordinator for the Southern Baptist Foreign Mission Board.

Bristow, 45, rounds out a team named to help the board handle the increased number of volunteers generated by partnership evangelism, a program which links Southern Baptist churches to churches overseas through an exchange of pastor-led teams of lay persons.

Billy Peacock, veteran missionary to Korea, was named earlier to direct overseas aspects of the program. Michael Wilson, former director of evangelism for the Colorado Baptist General Convention, is orientation manager for short-term volunteers and manager for short-term volunteers and partnership evangelism teams. W. H. (Dub) Jackson Jr., former president of World Evangelism Foundation, was reappointed as a missionary to serve overseas as a regional coordinator.

## Newsbriefs In The



## World Of Religion

Berlin (EP)—The Polish Army is alone among the Warsaw Pact armies in having military chaplains. According to information from the Polish Ministry of Defense, these clergymen presently number thirty-six. Among them are a Protestant chaplain and several Catholic reservist chaplains who are allowed to wear an officer's uniform during national celebrations, just as their active service colleagues do.

Richmond, Va.—Almost a fourth of the 160 volunteers who went overseas under the Southern Baptist Foreign Mission Board's medical volunteer program in 1981 went to Honduras. But four other countries, Nigeria, Mexico, Gaza and Antigua, each received more than 10 medical volunteers during the year.

Morong, Philippines—A new Baptist vocational training center was dedicated recently at the two-year-old Philippine Refugee Processing Center at Morong, Bataan, Philippines.

Singapore—A new ministry designed to provide practical training for lay leaders in Singapore began in October. The Baptist Training Institute, a ministry of the Baptist Centre for Urban Studies, will help prepare the many new church leaders necessary for rapid church growth in Singapore. The number of new church extensions and worship groups increased by 76 percent between 1975 and 1980.

Cali, Colombia—A 17-hour tropical rain flooded thousands of homes and left entire sections of Cali, Colombia, under water. Still, determined Baptists made their way to the organization of Philadelphia Baptist Church. The church became the 11th of Cali First Baptist Church's missions to organize into a church. Many of the more than 200 people who squeezed into the two-story house where the congregation meets had to wade almost impassable streets to get there. A loudspeaker hung in a front window broadcast the service to Baptists standing outside and to neighbors.

## Staff Changes

Terry Busby is the new minister of music and youth at Grace Baptist Church, Vicksburg. He is a former member of Bowmar Avenue Church, Vicksburg and has sung with the contemporary music group, "Matthew." He is the son of Mrs. Doris Busby.

Busby

Larry Landrum has accepted the pastorate of Commission Road Church, Gulf Coast Association. His background of pastoral experience includes pioneer mission work in California.

Sardis Church (Cophah) has called Jimmy McNair as pastor.

The United Bible Societies, the worldwide fellowship of 66 national Bible Societies is now directly or indirectly involved in translation projects in more than 500 languages around the world.

Kent Wood Megehee has accepted the pastorate of Southside Baptist Church, Yazoo City. He goes from Plainview Baptist Church, Bogalusa, La., where he was pastor seven years.

A Picayune native, he received a bachelor of arts degree from William Carey College and master of divinity degree from New Orleans Seminary. He married Ruth Wise of Henleyfield, graduate of William Carey. They have one son, Woody, 9.

Megehee

North Carrollton Baptist Church, Carrollton, has called Paula Smith to be part-time youth director. She is planning to work there for two years prior to going to the mission field.

Defeat should never be a source of discouragement but rather a fresh stimulus.—South

## Devotional

## Jesus means promises

By Billy Greene, pastor, Whitesand, Prentiss

The Bible is a treasure house of promises. Many of us have never discovered nor appropriated these promises to our lives. We mention only a few.

In Matthew 6:33 Jesus said, "Seek ye first the kingdom of God, and all these things shall be added unto you." A promise of provision. Putting God first is not always easy; but if we are faithful to meet the condition, God is always faithful to keep the promise. At one time we had four of our five children in college. To keep one in college today is a large expense; to keep four is almost an impossibility for man alone. We continued to trust God to meet our needs as we tried to put him first in our lives. By means of scholarships, student loans, etc., we were able to exist. One day from an unsolicited source came three sizable grants, one for each of our unmarried children. Once again we sang God's praises. He provides—not always what we want, but always what we need.

Again he says, I will give my Holy Spirit to them that ask. When a person becomes a Christian, the Holy Spirit comes to dwell within. However, he will control only that part of the life that the Christian will allow him to control. For the person who consciously allows him to lead, he offers comfort and guidance. One of the marvelous words of the Spirit is that of comforting.

This comforting healing power has been experienced by all of us in times of death, but one example stands out in my ministry. Our church young people were on an outing. While the adults were preparing supper, the young people swam in the river. Suddenly tragedy struck! The only child, the son of one of the chaperones, went down and no one was able to prevent his drowning. This happened on a Friday and the following Sunday the men were still dragging the river. The following Sunday the mother was in Sunday School and church, smiling through her tears. Only the presence of God's spirit could have helped her to do that.

Finally Jesus promised, "If I go, I will come again and receive you unto myself, that where I am, there ye may be also." Jesus is coming again! I do not know when. I only know he is because he promised! and the Heavenly Father never goes back on his PROMISES! What a wonderful day that will be!

## Life and Work Lesson



## Lessons in Christian worship

By James L. Travis  
Pastoral ServicesUniversity Medical Center, Jackson  
I Corinthians 14:20-40

As Paul completes his writing on the subject of gifts of prophecy and tongues, he touches on some important lessons in Christian worship which are applicable to this modern world.

While the subject of speaking in tongues was indeed a concern of Paul's and is a significant issue in the Christian church today, nevertheless the lessons in coming to terms with this subject go far beyond the actual practice of speaking in tongues.

For those of us who never have or never will experience this as a part of our Christian faith, there still are some important lessons to be learned in the most effective kind of Christian worship.

Hitting the target (14:20-25): This passage deals with the worship experience of the church as it is viewed and evaluated primarily by the inquirer or unbeliever. Paul begins by citing a passage from Isaiah in which even the unusual communication through "strange tongues" fails to get through to the listeners.

In verse 22, Paul makes his point by overstating what some of the Corinthian Christians may, in fact, have believed, namely, that the unusual communication through the gift of tongues would convince the unbeliever that God was at work.

In fact, Paul points out, just the opposite is likely to happen. If the communication through speaking in tongues occurs in the presence of those who have come to inquire or those who are in worship only out of curiosity, they are likely to believe that the worship leaders are off base, if not out of their minds.

On the other hand, prophecy which aims at understanding the needs of the human creature and then accurately speaking to those needs out of a sense of revealing love may well get through to those who come merely to look and listen.

Have you ever had someone speak to you either directly or indirectly and felt that the communication was so on target that it met your deepest needs? Do you recall how you were moved to such an extent that even the idea of falling down to worship and acknowledge the presence of God was not entirely out of the question?

The lesson for Christian worship in

this is that for effective evangelism the truth which gets to the needs of those who are addressed must be communicated in the kind of prophetic proclamation that puts the needs of the listener above the needs of the proclaimer.

Orderly worship (14:26-33): It is important to note that the Corinthian church did not have a pastor as such. The entire congregation was responsible for worship, something that probably needs to be reconsidered by modern congregations. We tend to place the burden for worship leading upon those who are employed as church staff.

In the case with this early Christian church, everyone theoretically could take a part. Someone might lead the hymns, some have a word of instruction, others may have experienced a particularly unique insight that could be shared with the congregation. The important thing running through all of this was that the end result was the strengthening of the church. This was the goal. The congregation was to be nurtured and fed by each other in the process of proclaiming their faith.

Paul does not rule out speaking in tongues, but he lays down some rather stringent requirements for this to occur in such a way as to result in the edification of the congregation. Speaking in tongues should be limited. It should occur only when there was someone to interpret. If there was no interpreter, the individual should keep that part of his or her Christian experience to himself or herself and God.

And even where those others of the congregation would speak prophetic words of revelation and insight, that, too, should be done in order and with a sensitivity to the dawning of some particularly revelatory truth that had not been planned in the worship experience.

So you can see that Paul, while he is promoting order and some measure of control in the worship experience, does not do so at the expense of spontaneity or the leading of the spirit in free and unpredictable ways. He reiterates the truth that had been spoken earlier in this chapter, namely, that the individuals involved in leading worship are not simply at the mercy of the "spirits of prophets" but are themselves to exercise some measure of autonomy and evaluation, even as they experience a spirit-filled worship oc-

casional.

Words of warning (14:34-40): Paul betrays here just how concerned he is over the chaotic situation in the Corinthian church. Uppermost in his mind is the promotion of harmony that will move toward effective evangelism and adequate nurture for the congregation. His admonition for women not to have part in the leading of worship seems to be a regression on his part. In other places, he expressed appreciation for the leadership role of females in the early church.

However, it seems to be that with the Corinthian congregation, rather precarious in its orderly and meaningful expressions of worship, to depart from the cultural norm by allowing females to have part would overload the system. In the culture out of which Paul wrote, the customary thing had been for women to have little or no place of leadership in religious ceremonies. Of course, in some of the pagan expressions of religion, women were much more visible and active in leadership roles.

It was important for Paul to differentiate between those expressions of religious ritual and Christian worship, and so he gives this straightforward and severe admonition that women are not to participate in leadership roles in worship. I understand this out of his overriding concern that worship in the Corinthian church promote the kind of nurture and evangelism that was so important in a young and struggling congregation.

As Paul concludes this passage, however, he moves from such a harsh stance to urge the Corinthian Christians to eagerly pursue and be open to the kind of revelation that takes shape in prophetic proclamation, and interestingly enough, he did not forbid speaking in tongues. You might think that with the contrast he had drawn this would be his conclusion. He still allows room for this expression of the Christian faith, but points out that like everything else it should be done in a "fitting and orderly way."

Paris (EP)—The Russian Orthodox Church in exile in France has announced its plans to transmit evangelistic radio broadcasts in Russian for listeners in the Soviet Union. Radio Nederland reports that the church has already bought air time on the African station "Radio Africa No. 1" in Gabon.

## Uniform Lesson

## Feeding both body and soul

By Louie Farmer, Jr., Hattiesburg  
Mark 6:30-44

Have you ever watched the Boston Marathon on television and looked at the thousand or so runners thronging the road? Then you have a faint idea of how the hundreds of men, women, and children looked as they raced around the north end of Lake Galilee when Jesus attempted to escape the pressure of the crowd for a time. It must have been quite a sight! It led to the only miracle of Jesus to be recorded in all four Gospels.

In order to study this miracle it would be helpful if you would read all four accounts, Matt. 14:13-21, Mark 6:30-44, Luke 9:10-17, and John 6:1-14. They do not conflict but each adds details to the story.

A very similar story is recorded in Matt. 15:32-39 and Mark 8:1-10. Do not confuse this second story with the first. Although it is similar, the details do not match. Jesus' discussion of these stories in Matt. 16:5-12 and Mark 8:14-21 is interesting.

I. "R. and R." needed (Mark 6:30-34)  
The disciples had just returned from an evangelistic "Bold Mission Thrust." (See Mark 6:7-13). This is the only time Mark refers to them as "apostles." He does it here to distinguish them from the disciples of John the Baptist who were mentioned in the preceding verse (v. 29). Mark tells us more about the stress under which Jesus and the disciples worked and more of their withdrawals from the crowded places than the other gospel writers do. Jesus was tired himself, but he was concerned about the disciples.

People were coming and going so much that they did not even have time to eat in privacy. He suggested that they "get away from the maddening crowd" where they could be alone and the disciples could rest. Trying to sneak out of town, they started across the lake to the vicinity of a town named Bethsaida.

II. People follow (Mark 6:33-34)  
Not only the best plans of men and mice, but even the plans of Jesus, sometimes go astray! They attempted to get out of town without being noticed, but many people saw and recognized them.

Jesus and the disciples went across the north end of Lake Galilee in a sailboat, a distance of four to six miles over water. It may be that they found contrary wind or not enough wind so

that their voyage was slow. At any rate, the King James Version has Mark say that the people "outwent them."

It was necessary for them to ford the Jordan River about two miles about where it empties into the lake. Estimates of the distance by land to Jesus' rest area vary from 10 to 20 miles for those who went the entire distance. These people were more accustomed to walking than twentieth century Americans, so they made good time.

Several facts worked together to make it possible for such a great number of people to gather where Jesus was. Certainly his popularity was growing extremely fast. They had seen, experienced, or heard about his miracles of healing and wanted to see more. The death of John the Baptist (Mark 6:14ff) left no one for them to rally around so they were like sheep without a shepherd.

They were turning to Jesus in hopes he would be the leader the Jews waited to see. Time for the Passover was near and many of them were on their way to it or were ready to go. As this horde of people went through the villages people joined in the trek like snow gathering on a rolling snowball.

This mass of people began arriving even before Jesus did. As he looked at them he could see that they were disorganized and without definite purpose both as a group and as individuals. There he was, miles from where he had been making his home, tired and with a tired group of disciples, hoping to get some rest, and his vacation was shattered. What was his reaction? His heart was filled with pity for them, and he began teaching them about the Kingdom of God (Luke 9:11).

## III. Prospects for supper are slim (Mark 6:35-38)

As Jesus taught "many things," the day wore on. Some of the more practical of the disciples began to wonder about how so many people could find food. It may be that the disciples themselves were getting hungry just as church members, seeing the time approach 12 o'clock on Sunday and wishing the sermon would end. They probably had intended to buy food nearby for they seem not to have had food with them. Finally, they reminded Jesus that it was already late, they were in a sparsely inhabited region, and he should send the people away to seek food in the farms and

villages.

This crowd of people had come to see Jesus, so he felt that he and the disciples were their hosts. It was customary that when someone came to a Jewish house he should not be sent away without food. So Jesus said to the disciples, "You give them food."

This was an impossibility as they saw it. Philip estimated that it would take 200 denarii worth of bread for all the people to have even a little (John 6:7). It is difficult to work through the translations, the customs, the valuations, the economics, and the inflation that get involved in trying to understand what 200 denarii would mean in 1982 in Mississippi. Maybe the following will make sense. Some have said that one denarius was about one day's wages. Then 200 denarii would require forty weeks' wages. Considering today's minimum wages, eight hour days, five day weeks, and the forty weeks, I figure they were estimating at least \$3,700 in 1982 inflated money.

Certainly the disciples were not carrying \$3,700, or even the first century equivalent. So Jesus ordered an inventory of available food among the crowd. The report was, "Five biscuits and two sardines." If the people had brought any food when they left that morning it had long since been consumed. Even the disciples themselves apparently had none.

The loaves they found were of barley and probably much like crackers. The small fish were likely salted or pickled sardines. "But what are they among so many?" Andrew asked in a spirit of panic.

## IV. Five thousand for supper (Mark 6:39-44)

Without another word, Jesus gave instructions to have the people recline on the grass. The word "sit" is not a good translation. It should be "recline" in the manner the people were accustomed to eating. They were arranged in groups of fifties and hundreds. This made serving and counting easier.

His disciples brought the five loaves and two fish to Jesus. He took them, gave thanks for them, and gave them to the disciples to distribute. Everyone ate and was satisfied. In God's hands even what seems small and insignificant to us is enough if we let him use it.

Jesus told the disciples to gather up the food that was left. This was not the scraps but the pieces that had not been taken. Twelve baskets were filled.